AN

EDICT

OF THE

French King,

Prohibiting all Publick Exercise of the Pretended *Reformed Religion* in his Kingdom.

Wherein he Recalls, and totally Annuls the perpetual and irrevocable Edict of King *Henry* the IV. his Grandfather, given at *Nantes*, full of most gracious concessions to Protestants.

Together with a brief and true Account of the Persecution carried on against those of the foresaid Religion, for to make them Abjure and Apostatize.

To which is added,

The Form of Abjuration the Revolting Protestants are to Subscribe and Swear to.

With a Declaration of his Electoral Highness of *Brandenburg*, in favour of those of the Reformed Religion, who shall think fit to settle themselves in any of his Dominions.

Translated out of French.

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An Edict of the King, Prohibiting all Publick Exercise of the Pretended Reformed Religion in His Kingdom.

LEWES, by the Grace of God, King of *France* and of *Navarre*, to all Present and to come, Greeting. King *Henry* the Great, Our Grandfather of Glorious Memory, desiring to prevent, that the Peace which he had procured for his Subjects, after the great Losses they had sustained, by the long continuance of Civil and Forreign Wars, might not be disturbed by occasion of the pretended Reformed Religion, as it had been during the Reign of the Kings his Predecessors, had by his Edict given at *Nantes*, in the Month of *April*, 1598. Regulated the Conduct which was to be observed with Respect to those of the said Religion, the places where they might publickly exercise the same, appointed extraordinary Judges, to administer Justice to them; and lastly, also by several distinct Articles provided for every thing, which he judged needful for the maintenance of Peace and Tranquility in his Kingdom, and to diminish the Aversion which was between those of the one and other Religion; and this, to the end that he might be in a better condition for the taking some effectual course (which he was resolved to do) to reunite those again to the Church, who upon so slight occasions had withdrawn themselves from it. And forasmuch as this Intention of the King, our said Grandfather, could not be effected, by reason of his suddain and precipitated Death; and that the Execution of the foresaid Edict was Interrupted during the Minority of the late King, Our most Honoured Lord and Father, of Glorious Memory, by reason of some new Enterprises of those of the Pretended Reformed Religion, whereby they gave occasion for their being deprived of several advantages which had been granted to them, by the foresaid Edict: Notwithstanding, the King, Our said late Lord and Father, according to his wonted Clemency, granted them another Edict at *Nismes*, in the Month of *July* 1629, by means of which the Peace and Quiet of the Kingdom being now again re-established, the said late King, being animated with the same Spirit and Zeal for Religion, as the King Our said Grandfather was, resolved to make

good uſe of this Tranquility, by endeavouring to put this pious deſign in Execution, but Wars abroad, coming on a few years after, ſo that from the Year 1635, to the Truce which was concluded with the Princes of *Europe*, in 1684. The Kingdom having been only for ſome ſhort Intervals altogether free from troubles, it was not poſſible to do any other thing for the advantage of Religion, ſave only to diminiſh the number of places permitted for the Exerciſe of the pretended Reformed Religion, as well by the Interdiction of thoſe which were found erected, in prejudice to the diſpoſal made in the ſaid Edict, as by ſuppreſſing the mix'd Chambers of Judicature, whichwer compoſed of an equal number of Papiſts and Proteſtants, the erecting of which was only done by Proviſion, and to ſerve the preſent Exigency.

Whereas therefore at length it hath pleaſed God to grant, that Our Subjects enjoying a perfect Peace, and We Our ſelves being no longer taken up with the cares of protecting them againſt our Enemies, are now in a condition to make good uſe of the ſaid Truce, which we have on purpoſe facilitated, in order to the applying our ſelves entirely in the ſearching out of means, which might ſucceſsfully effect and accompliſh the deſign of the Kings, our ſaid Grand-father and Father, and which alſo hath been our Intention ever ſince we came to the Crown; we ſee at preſent (not without a juſt acknowledgment of what we owe to God on that account) that our endeavours have attained the end we propos'd to Our ſelves, forasmuch as the greater and better part of Our Subjects of the ſaid Pretended Reformed Religion have already embraced the Catholick, and ſince by means thereof, the Execution of the Edict of *Nantes*, and of all other Ordinances in favour of the ſaid Pretended Reformed Religion, is made uſeleſs, we judge that we can do nothing better towards the entire effacing of the memory of thoſe Troubles, Confuſion and Miſchief, which the Progreſs of that falſe Religion, hath been the cauſe of in Our Kingdom, and which have given occaſion to the ſaid Edict, and to ſo many other Edicts and Declarations which went before it, or were made ſince with reference thereto, than by a Total Revocation of the ſaid Edict of *Nantes*, and the particular Articles and Conceſſions granted therein, and whatſoever elſe hath been Enacted ſince in favour of the ſaid Religion.

I. We

I.

We make known, that We, for these and other Reasons us thereto moving, and of Our certain Knowledge, full Power and Royal Authority, have by the present Perpetual and Irrevocable Edict, Suppressed and Annull'd, do suppress and Annull the Edict of the King, our said Grand-father, given at *Nantes* in *April* 1598. in its whole extent, together with the particular Articles ratified the Second of *May*, next following, and Letters Pattent granted thereupon; as likewise the Edict given at *Nismes*, in *July* 1629. declaring them null and void, as if they had never been Enacted, together with all the Concessions granted in them, as well as other Declarations, Edicts and Arrests, to those of the Pretended Reformed Religion, of what Nature soever they may be, which shall all continue as if they never had been. And in pursuance hereof, we Will, and it is our Pleasure, that all the Churches of those of the Pretended Reformed Religion, scituate in our Kingdom, Countries, Lands, and Dominions belonging to us, be forthwith demolished.

II.

We forbid our Subjects of the Pretended Reformed Religion to Assemble themselves, for time to come, in order to the Exercise of their Religion, in any Place or House under what pretext soever, whether the said places have been granted by the Crown, or permitted by the Judges of particular places; any Arrests of our Council, for Authorizing and Establishing of the said places for Exercise, notwithstanding.

III.

We likewise Prohibit all Lords, of what condition soever they may be, to have any Publick Exercise in their Houses and Fiefs, of what quality soever the said Fiefs may be, upon Penalty to all our said Subjects, who shall have the said Exercises performed in their Houses or otherwise, of Confiscation of Body and Goods.

IV.

We do strictly Charge and Command all Ministers of the said Pretended Reformed Religion, who are not willing to be Converted, and to embrace the *Catholick Apostolick* and *Roman Religion*, to depart out of our Kingdom and Countries under our Obedience, 15 days after the Publication hereof, so as not to continue there beyond the said term, or within the same, to Preach, Exhort, or perform any other Ministerial Function, upon pain of being sent to the Galleys.

Our

V.

Our Will and Pleaſure is, that thoſe Miniſters who ſhall be Converted, do continue to enjoy during their Lives, and their Widdows after their Deceaſe, ſo long as they continue ſo, the ſame Exemptions from Payments and Quartering of Souldiers, which they did enjoy during the time of their Exerciſe of the Miniſterial Function. Moreover we will cauſe to be paid to the ſaid Miniſters, during their Lives a Penſion, which by a third part ſhall exceed the appointed Allowance to them as Miniſters; the half of which Penſion ſhall be continued to their Wives, after their Deceaſe, as long as they ſhall continue in the ſtate of Widdow-hood.

VI.

And in caſe any of the ſaid Miniſters ſhall be willing to become Advocates, or to take the Degree of Doctors in Law, we Will and Underſtand that they be diſpenſed with, as to the three Years of Study, which are preſcribed by our Declarations, as requiſite, in order to the taking of the ſaid Degree, and that after they have paſs'd the ordinary Examinations, they be forthwith received as Doctors, paying only the Moiety of thoſe dues which are uſually paid upon that account in every Univerſity.

VII.

We Prohibit any particular Schools for Inſtructing the Children of thoſe of the Pretended Reformed Religion, and in general all other things whatſoever, which may Import a Conceſſion of what kind ſoever, in favour of the ſaid Religion.

VIII.

And as to the Children which ſhall for the future be Born of thoſe of the ſaid Pretended Reformed Religion, our Will and Pleaſure is, that henceforward they be Baptized by the Curates of our Pariſhes; ſtrictly charging their reſpective Fathers and Mothers to take care they be ſent to Church in order thereto, upon Forfeiture of 500 Livres or more, as it ſhall happen. Furthermore, Our Will is, that the ſaid Children be afterwards Educated and brought up in the *Catholick Apoſtolick* and *Roman Religion*, and give an expreſs Charge to all Our Juſtices, to take care the ſame be performed accordingly.

IX. And

IX.

And for a Mark of our Clemency towards thoſe of our Subjects of the ſaid Pretended Reformed Religion, who have retired themſelves out of our Kingdom, Countries, and Territories, before the Publication of this our preſent Edict, our will and meaning is, that in caſe they return thither again, within the time of four Months, from the time of the Publication hereof they may, and it ſhall be lawful for them, to Re-enter upon the Poſſeſſion of their Goods and Eſtates, and enjoy the ſame in like manner, as they might have done in caſe they had always contiued upon the place. And on the contrary, that the Goods of all thoſe, who within the ſaid time of four Months, ſhall not return into our Kingdom, Countries, or Territories, under our Obedience, which they have forſaken, remain and be Confiſcated in purſuance of our Declaration of the 20th of *Auguſt* laſt.

X.

We moſt expreſly and ſtrictly forbid all our Subjects of the ſaid Pretended Reformed Religion, them, their Wives or Children, to depart out of our ſaid Kingdom, Countries, or Territories under our Obedience, or to Tranſport thence their Goods or Effects, upon Penalty of the Gally, for Men, and of Confiſcation of Body and Goods for Women.

XI.

Our Will and Meaning is, that the Declarations made againſt thoſe who ſhall relapſe, be Executed upon them according to their Form and Tenor.

Moreover, thoſe of the ſaid Pretended Reformed Religion, in the mean time, till it ſhall pleaſe God to enlighten them as well as others, may abide in the ſeveral reſpective Cities and Places of our Kingdoms, Countries, and Territories under our Obedience, and there continue their Commerce, and enjoy their Goods and Eſtates, without being any way moleſted upon account of the ſaid Pretended Reformed Religion, upon condition nevertheleſs, as forementioned, that they do not uſe any publick Religious Exerciſe, nor aſſemble themſelves upon the account of Prayer or Worſhip of the ſaid Religion, of what kind ſoever the ſame may be, upon forfeiture above ſpecified of Body and Goods.

Accordingly

Accordingly We Will and Command our Trusty and Beloved Counsellors, the people holding our Courts of Aids at *Paris*, Bayliffs, Chief Justices, Provosts, and other our Justices and Officers to whom it appertains, and to their Lieutenants, that they cause to be Read, Published, and Registred, this Our present Edict in their Courts and Jurisdictions, even in Vacation time, and the same keep punctually, without contrevening or suffering the same to be contrevened; for such is Our Will and Pleasure. And to the end to make it a thing firm and stable, we have caused our Seal to be put to the same. Given at *Fountainbleau* in the Month of *October*, in the Year of Grace 1685, and of Our Reign the 43.

Signed

LEWES.

This signifies the Lord Chancellors perusal. } VISA.

Le Tellier.

Sealed with the Great Seal of Green-Wax, upon a Red and Green string of Silk.

REgistred and Published, the Kings Procurator or Attorney General, requiring it, in order to their being Executed according to Form and Tenor, and the Copies being Examined and Compared, sent to the several Courts of Justice, Bailywicks, and Sheriffs Courts of each Destrict, to be there Entred and Registred in like manner, and charge given to the Deputies of the said Attorney General, to take care to see the same Executed and put in Force, and to certifie the Court thereof. At *Paris* in the Court of *Vacations* the 22*th* of *October* 1685.

Signed

De la Baune.

The

A ſhort Account of the Violent Proceedings, and unheard of Cruelties, which have been Exerciſed upon thoſe of Montauban, *and which continue to be put in Practiſe in other places againſt thoſe of the Reformed Religion in* France, *for to make them Renounce their Religion.*

ON *Saturday* the $\frac{8}{18}$ of *Auguſt* 1685. the Intendant of the Upper *Guienne*, who Reſides at *Montauban*, having Summoned the Principal *Proteſtants* of the ſaid City to come before him, repreſenting unto them, that they could not be Ignorant that the abſolute Will and Pleaſure of the King was, to Tolerate but one Religion in his Kingdom, *viz.* the *Roman Catholick* Religion, and therefore wiſhed them readily to comply with the ſame, and in order thereto, adviſed them to Aſſemble themſelves and conſider what Reſolution they would take. To this Propoſal ſome anſwered, *That there was no need of their Aſſembling themſelves upon that Account, foraſmuch as every one of them in particular, were to Try and Examine themſelves, and be always in a readineſs to give a reaſon of the Faith which was in them.*

The next day the Intendant again Commanded them to meet together in the Town-Houſe, which ſhould be left free for them from Noon till Six of the Clock in the Evening, where Meeting accordingly, they Unanimouſly reſolved, as they had Lived, ſo to perſiſt till Death in their Religion; which Reſolution of theirs, there were ſome Deputed by them to declare to the Intendant; who preſenting themſelves before him, he who was appointed Spokeſman, began to Addreſs himſelf to the Intendant in theſe Words: My Lord, *We are not unacquainted how we are menaced with the greateſt Violence.* *Hold there*, ſaid the Intendant (interrupting him) *No Violence.* After this the *Proteſtant* continued; *But whatever Force or Violence may be put upon us* ---- Here the Intendant interrupting him again, ſaid, *I*

forbid

forbid you to uſe any ſuch Words: Upon which ſecond Interruption, he contented himſelf to aſſure him in few words, *That they were all Reſolved to Live and Dye in their Religion.*

The day after the Battallion of *La Fere* conſiſting of 16 Companies, entred the City, and were followed by many more. The *Proteſtants* all this while Dreaming of no other Deſign they had againſt them, but that of Ruining their Eſtates and Impoveriſhing them, had already taken ſome Meaſures how to bear the ſaid Tryal; they had made a Common Purſe for the Relief of ſuch who ſhould be moſt Burthen'd with Quartering, and were come to a Reſolution to poſſeſs what they had in common: But alaſs, how far theſe poor Souls were miſtaken in their Accounts, and how different the Treatment they received from the *Dragoons* was, from what they had expected, I ſhall now Relate to you.

Firſt therefore, in order to their Executing the Deſign and Project they had formed againſt them, they made the Souldiers take up their Quarters in one certain place of the City, but withal appointed ſeveral *Corp de Gards* to cut off the Communication which one part of the City might have with the other, and poſſeſs'd themſelves of the Gates, that none might make their Eſcape. Things being thus ordered, the Troopers, Souldiers and Dragoons began to Practiſe all manner of Hoſtilities and Cruelties wherewith the Devil can Inſpire the moſt Inhumane and Reprobate Minds: They marr'd and defac'd their Houſhold-ſtuff, broke their Looking-Glaſſes, and other like Utenſils and Ornaments, they let the Wine run about their Cellars, caſt abroad and ſpoil'd their Corn, and other Alimentary Proviſions: and as for thoſe things which they could not break and daſh to pieces, as the Furniture of Beds, Hangings, Tapiſtry, Linnen, Wearing Apparrel, Plate, and things of the like Nature, theſe they carried to the Market place, where the Jeſuits bought them of the Souldiers, and encouraged the *Roman Catholicks* to do the like. They did not ſtick to Sell the very Houſes of ſuch who were moſt Reſolute and Conſtant in their Profeſſion It is ſuppoſed according to a Moderate Calculation, that in the time of four or five days, the *Proteſtants* of that City were the Poorer by a Million of Money, than they were before the entring of theſe Miſſionaries. There were Souldiers who demanded 400 Crowns a piece of their Hoſts for ſpending Money, and many *Proteſtants* were forced to pay down Ten Piſtols to each Souldier upon the ſame account.

In

In the mean time the outrages they committed upon their Persons were most detestable and Barbarous, I shall only here set down some few of which I have been particularly Inform'd. A certain Taylor called *Bearnois* was bound and drag'd by the Souldiers to the *Corp de Gard*, where they Boxed and Buffetted him all Night, all which blows and Indignities he suffered with the greatest constancy Imaginable. The Troopers who Quartered with Mounsieur *Solignac* made his Dining Room a Stable for their Horses, tho the Furniture of it was Valued at 10000 Livers, and forc'd him to turn the Broach till his Arm was near Burnt, by their continual casting of Wood upon the Fire. A Passenger as he went through the said City saw some Souldiers beating a Poor Man even to Death, for to force him to go to Mass, whilst the constant Martyr to his last Breath, cryed, *He would never do it*, and only requested they would *Dispatch and make an end of him*. The Barons of *Caussade* and *De la Motte*, whose Constancy and Piety might have Inspired Courage and Resolution to the rest of the Citizens, were sent away to *Cahors*. Mounsieur *D' Alliez* one of the prime Gentlemen of *Montauban*, being a Venerable Old Man, found so ill Treatment at their hands, as its thought he will scarcely escape with Life. Mounsieur *De Garrison* who was one of the most considerable Men of that City, and an intimate Friend of the Intendant, went and cast himself at his Feet, imploring his Protection, and conjuring him to rid him of the Souldiers, that he might have no force put upon his Conscience, adding, that in Recompence of this Favour, he beg'd of him, *He would willingly give him all he had*, which was to the Value of about a Million of Livers; but by all his Entreaties and Proffers he could not in the least prevail with the Intendant, who gave order, that for a Terror to the meaner sort, he should be worse used than the rest, by dragging him along the Streets.

The Method they most commonly made use of, for to make them abjure their Religion, and which could not be the Product of any thing but Hell, was this; Some of the most strong and vigorous Souldiers, took their Hosts or other Persons of the House, and walk'd them up and down in some Chamber, continually tickling them and tossing them like a Ball from one to another, without giving them the least Intermission, and keeping them in this condition for three days and nights together, without Meat, Drink or Sleep; when they were so wearied and fainting, that they could no longer stand upon their Legs, they laid them on a Bed, continuing as before to Tickle and Torment them;

after ſome time when they thought them ſomewhat recovered, they made them riſe, and walked them up and down as before, ſometimes tickling, and other times Laſhing them with Rods, to keep them from Sleeping. As ſoon as one Party of theſe Barbarous Tormenters were Tyred and wearied out, they were Relieved by others of their Companions, who coming freſh to the Work, with greater Vigour and Violence reiterated the ſame Courſe. By this Infernal Invention (which they had formerly made uſe of with ſucceſs, in *Bearn* and other places) many went Diſtracted, and others became Mopiſh and Stupid, and remain ſo.

Thoſe who made their Eſcape were fain to abandon their Eſtates, yea, their Wives, Children, and Aged Relations to the Mercy of theſe Barbarous and more then Savage Troops. The ſame Cruelties were Acted at *Negrepliſſe*, a City near to *Montauban*, where theſe Bloody Emiſſaries committed unparallel'd Outrages. *Iſaac Favin*, a Citizen of that place was hung up by his Arm-pits, and Tormented a whole Night by Pinching and Tearing of his Fleſh with Pincers, tho by all this they were not able to ſhake his Conſtancy in the leaſt. The Wife of one *Rouſſion* a Joyner, being violently drag'd by the Souldiers along the Streets, for to force her to hear Maſs, Dyed of this Cruel and Inhumane Treatment, as ſoon as ſhe reach'd the Church Porch.

Amongſt other their Deviliſh Inventions this was one, they made a great Fire round about a Boy of about Ten Years of Age, who continually with Hands and Eyes lifted to Heaven, cryed, *My God help me*, and when they ſaw the Lad reſolved to Dye ſo, rather than Renounce his Religion, they ſnatch'd him from the Fire, when he was at the very point of being Burnt. The Cities of *Cauſſade*, *Realville*, St. *Anthonin*, and other Towns and places in the Upper *Guienne*, met with the ſame Entertainment, as well as *Bergerac*, and many other places of *Perigord*, and of the Lower *Guienne*, which had a like ſhare of theſe Cruel and Inhumane Uſages.

The forementioned Troops marched at laſt to *Caſtres*, to commit the ſame Inſolencies and Barbarities there alſo; and it is not to be doubted, but that they will continue and carry on the ſame courſe of Cruelties, where ever they go, if God in Pity and Compaſſion to his People do not reſtrain them.

It is to be feared (for it ſeems but too probable) that this dreadful Perſecution in conjunction with thoſe Artifices the Papiſts make uſe of to Diſguiſe their Religion, and to perſwade Proteſtants that they

ſhall

ſhall be ſuffered to Worſhip God as formerly, will make many to comply with them, or at leaſt make their Mouths give their Hearts the Lye, in hopes of being by this means put into a condition to make their eſcapes, and returning to that Profeſſion, which their weakneſs hath made them deny.

But alas! this is not all, for thoſe poor Wretches, whom by theſe Deviliſh ways of theirs, they have made to Blaſpheme and Abjure their Religion, as if this were not enough, muſt now become the Perſecutors and Tormentors of their own Wives and Children, for to oblige and force them to Renounce alſo, for they are threatned, that if within three days time they do not make their whole Family Recant in like manner, thoſe rough Apoſtles (the *Dragoons*) ſhall be fain to take further pains with them in order to perfect their Converſion. And who after all this can have the leaſt doubt but that theſe unhappy *Dragoons* are the very Emiſſaries of Hell, whoſe very laſt Efforts and Death-ſtruglings theſe ſeem to be?

This Relation hath given a ſhort view of ſome of thoſe Sufferings, the Reformed have undergone, but not of all: It is certain that in divers places they have tryed to wear out their Patience, and overcome their Conſtancy by applying Red-hot Irons to the Hands and Feet of Men, and to the Paps of Women. At *Nantes* they hung up ſeveral Women and Maids by their Feet, and others by their Armpits, and that Stark-Naked, thus expoſing them to Publick View, which aſſuredly is the moſt cruel and exquiſite Suffering can befall that Sex, becauſe in this caſe their Shamefacedneſs and Modeſty is moſt ſenſibly touched, which is the moſt tender part of their Soul. They have bound Mothers that gave Suck unto Poſts, and let their little Infants lye Languiſhing in their ſight without being ſuffered to Suckle them for ſeveral days, and all this while left them crying, moaning, and gaſping for Life, and even Dying for Hunger and Thirſt, that by this means they might Vanquiſh the Conſtancy of their Tender-hearted Mothers, Swearing to them they would never permit they ſhould give them Suck till they promiſed to Renounce their Profeſſion of the Goſpel. They have taken Children of Four or Five Years of Age, and kept them from Meat and Drink for ſome time, and when they have been ready to faint away and give the Ghoſt, they have brought them before their Parents, and horribly aſſeverated, that except they would turn, they muſt prepare themſelves to ſee their Children Languiſh and Dye in their preſence. Some they

have bound before a great Fire, and being half Roasted, have after let them go; they beat Men and Women outragiously, they drag them along the Streets, and Torment them day and Night. The ordinary way they took was to give them no rest, for the Souldiers do continually Relieve one another for to Drag, Beat, Torment and Toss up and down these Miserable Wretches without Intermission. If it happen that any by their Patience and Constancy do stand it out, and Triumph over all the Rage and Fury of those *Dragoons*, they go to their Commander and acquaint him they have done all they could, but yet without the desired success, who in a Barbarous and Surly Tone, answers them; *You must return upon them, and do worse than you have done, the King Commands it; either they must Turn, or I must Burst and Perish in the Attempt.* These are the Pleasant Flowery Paths by which the *Papists* allure *Protestants* to return to the Bosome of their Church.

But some it may be will object, you make a great noise about a small matter, all *Protestants* have not been exposed to these Cruelties but only some few obstinate Persons: Well, I will suppose so, but yet the Horor of those Torments Inflicted on some, hath so fill'd the Imagination of these Miserable Wretches, that the very thoughts of them hath made them comply; it is indeed a Weakness of which we are ashamed for their sakes, and from whence we hope God will raise them again, in his due time; yet thus much we may alledge for their excuse, that never was any Persecution upon pretence of Religion carried on to that pitch, and with that Politick Malice and Cruelty that this hath been, and therefore of all those which ever the Church of Christ groan'd under, none can be compar'd with it. True indeed it is that in former Ages it hath been common to Burn the Faithful under the Name of *Hereticks*, but how few were there exposed to that cruel kind of Death, in comparison of those who escaped the Executioners hands? but behold here a great People at once oppress'd, destroy'd, and ruin'd by a vast Army of Prodigious Butchers, and few or none escaping. Former, yea late times have given us some Instances of Massacres, but these were only violent Tempests, and suddain Hurricanes, which lasted but a Night, or at the most a few days, and they who suffered in them were soon out of their pains, and the far greater number escaped the dint of them: but how much more dreadful is the present condition of the *Protestants* in *France*? And to the end we may take a true view and right measures

meaſures of it, let us conſider, that nothing can be conceived more terrible than a ſtate of War, but what War to be compared with this? They ſee a whole Army of Butcherly Canibals entring their Houſes, Battering, Breaking, Burning and Deſtroying whatever comes to hand, Swearing, Curſing, and Blaſpheming like Devils, beating to exceſs, offering all manner of Indignities and Violence, diverting themſelves, and ſtriving to outvie each other in Inventing New Methods of Pain and Torment, not to be appeaſed with Money or good chear, Foaming and Roaring like Ravenous Raging Lyons, and preſenting Death, at every Moment, and that which is worſe than all this, driving People to Diſtraction, and ſenſeleſs Stupidity by thoſe Deviliſh Inventions, we have given you an Inſtance of in the Relation of *Montauban*.

Moreover, this Perſecution hath one Characteriſtical note more, which, without any Exaggeration, will give it the Precedence in Hiſtory for Cruelty, above all thoſe which the Church of God ever ſuffered under *Nero*, *Maximinus*, or *Dioclefian*, which is the ſevere Prohibition of departing the Kingdom upon pain of Confiſcation of Goods, of the Gally, of the Laſh, and perpetual Impriſonment. All the Sea Ports are kept with that exactneſs, as if it were to hinder the eſcape of Traytors and common Enemies; All the Priſons of Sea Port Towns are cram'd with theſe miſerable Fugitives, Men, Women, Boys and Girls, who there are Condemn'd to the worſt of Puniſhments, for having had a deſire to ſave themſelves, from this dreadful Perſecution and deluging Calamity; this is the thing which is unparallel'd, and of which we find no Inſtance. This is that Superlative exceſs of Cruelty, which we ſhall not find in the Liſt of all the violent and Bloody Proceedings of the Duke of *Alva*, he Maſſacred, he Beheaded, he Butchered, but at leaſt he did not Prohibit thoſe that could, to make their Eſcape. In the laſt *Hungarian* Perſecution, nothing was required of the Proteſtants, but only that their Miniſters ſhould Baniſh themſelves, and Abandon and Renounce the conduct of their Flocks; and becauſe they were unwilling to obey theſe orders, therefore it is they have groaned under ſo long, and ſo terrible a Perſecution, as they have done; But this *Hungarian* Perſecution is not to be compared with that we are Speaking of, for the Fury of that Tempeſt diſcharged it ſelf upon the Miniſters only, no Armies were Imploy'd to force the People to change their Religion, by a thouſand ſeveral ways of Torment, much leſs did it ever enter the thoughts

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of the Emperours Council, to ſhut up all the Proteſtants in *Hungary*, in order to the deſtroying of all thoſe who would not abjure their Religion, which yet is the very condition of ſo many wretched Perſons in *France*, who beg it as the higheſt favour at the hands of their mercileſs Enemies, to have leave to go and beg their Bread in a Forreign Country, being willing to leave their Goods, and all other outward conveniencies behind them, for to lead a poor Miſerable, Languiſhing Life in any place, where only they may be ſuffered to Dye in their Religion. And is it not from all this moſt apparent, that thoſe Monſters who have Inſpired the King with theſe deſigns, have refin'd the Myſtery of Perſecuting to the utmoſt, and advanc'd it to its higheſt pitch of perfection?

O Great God! who from thy Heavenly Throne doſt behold all the outrages done to thy People, haſt thee to help us! Great God, whoſe compaſſions are Infinite, ſuffer thy ſelf to be touched with our extream deſolation! If Men be Inſenſible of the calamities we ſuffer, if they be deaf to our cries, not regarding our Groans and Supplications, yet let thy Bowels, O Lord, be moved, and affect thee in our behalf. Glorious God, for whoſe Names ſake we ſuffer all theſe things, who knoweſt our Innocence and Weakneſs as well as the Fury and Rage of our Adverſaries, the ſmall ſupport and help we find in the World; behold we Periſh if thy pity doth not rouze thee up for our Relief. It is thou art our Rock, our God, our Father, our Deliverer, we do not place our confidence in any but thee alone; let us not be confounded, becauſe we put our Truſt in thee. Haſt thee to our help, make no long tarrying, O Lord, our God and our Redeemer.

A Letter ſent from Bordeaux *giving an Account of the Perſecution of thoſe of the* Proteſtant Religion *in* France.

SIR,

WHatſoever you have heard concerning the Perſecution of thoſe that are of our Religion in the Land of *Bearn*, *Guienne*, and *Perigort*, is but too true, and I can aſſure you, that they who have given you that account, have been ſo far fromamplifying the matter, that

that they have only acquainted you with ſome few particulars; yet am I not much ſurpriſed at the difficulty you find to perſwade your ſelf that the things of which your Friends Inform you are true; in caſes of this Nature, ſo amazingly unexpected, we are apt often to diſtruſt our own Eyes; and I profeſs to you, that though all places round about us Eccho the Report of our Ruine and Deſtruction, yet I can ſcarcely perſwade my ſelf it is ſo indeed, becauſe I cannot comprehend it. It is no matter of ſurpriſe or amazement to ſee the Church of Chriſt afflicted upon Earth, foraſmuch as ſhe is a ſtranger here, as well as her Captain, Lord and Husband, the Holy and Everbleſſed *Jeſus* was, and muſt like him, by the ſame way of Croſs and Suffering, return to her own Country, which is above. It is no matter of Aſtoniſhment to find her from time to time ſuffering the worſt of uſage, and moſt cruel Perſecutions; all Ages have ſeen her expoſed to ſuch Tryals as theſe, which are ſo neceſſary for the Teſting of her Faith, and ſo fit a matter of her Future Glory. Neither is it any great wonder, if, amidſt theſe ſore Tryals, vaſt numbers of thoſe who made Profeſſion of the Goſpel, do now renounce and forſake it: We know that all have not Faith, and it is more than probable that they who do not follow Chriſt, but becauſe they Thrive by it, and for the Loaves will ceaſe to be of his Retinue, when he is about to oblige them to bear his Croſs, and deny themſelves. But that which ſeems Inconceivable to me, is, that your Enemies ſhould pitch upon ſuch ſtrange ways and methods to deſtroy us, as they have done, and that in ſo doing, they ſhould meet with a ſucceſs ſo Prodigious and doleful. I ſhall as briefly as I can endeavour to give you an account of ſo much as I have underſtood of it.

All thoſe thundring Declarations, and deſtructive Arreſts, which continually were Sued for, and obtain'd againſt us, and which were Executed with the extremity of Rigour, were ſcarce able to move any one of us. The forbidding of our Publick Exerciſes, the demoliſhing of our Churches, and the ſevere Injunction that not ſo much as two or three of us ſhould dare to Aſſemble in order to any thing of Divine Worſhip, had no other effect upon the far greater part of us, than to Inflame our Zeal, inſtead of abating it, obliging us to Pray to God with greater fervor and Devotion in our Cloſets, and to Meditate of his Word with greater Application and Attention. And neither the great wants, to which we were reduced by being depriv'd of our Offices and Imploys, and all other means of Living, and by

those insupportable charges with which they strove to over-whelm us, as well by Taxes, as the Quartering of Souldiers (both which were as heavy as could be laid upon us) nor the continual trouble we were put to by Criminal or other matters of Law, which at the Suit of one or other were still laid to our charge, tho upon the most frivolous and unjust pretences imaginable; I say all these were not able to wear out our Patience, which was hardned against all Calamities; insomuch as the design of forcing us to abandon the Truth of the Gospel, would Infallibly have been Ship-wrack'd, if no other means had been taken in hand for this purpose. But alas! our Enemies were too Ingenious to be bauk'd so, and had taken our Ruine too much to Heart, not to Study for means effectual and proper to bring about their desires; They call'd to mind what Prodigious success, a new kind of Persecution had had of late Years in *Poitou*, *Aunix*, and *Xaintonge*, which the Intendants of those places had bethought themselves of, and they made no difficulty to have Recourse to the same, as to a means Infallible, and not to be doubted of.

I must tell you, *Sir*, That we had not the least thought that ever such violent Methods as these would have been pitched upon, as the means of our Conversion: We were always of Opinion, that none but *Dennieux*'s and *Marillacs* could be fit Instruments for such like Enterprises; neither could we ever have Imagin'd that Generals of Armies, who account it a Shame and Reproach to Attack and take some paultry Town or Village, should ever debase themselves to Besiege Old Men, Women, and Children in their own Houses; or that ever Souldiers, who think themselves ennobled by their Swords, should degrade themselves so far to take up the Trade of Butchers and Hangmen, by Tormenting poor Innocents, and Inflicting all sorts of Punishments upon them.

Moreover, we were the less in expectation of any such thing, because at the self same time they Treated us in this manner, they would needs perswade us, *That the Kings Council had disapproved the Design*: And indeed it seem'd very probable to us, that all Reasons, whether taken from Humanity, Piety, or Interest, would have made them Disavow and Condemn a Project so Inhumane and Barbarous: Yet now by experience we find it but too true, that our Enemies are so far from rejecting the said Design, that they carry it on with an unparallel'd Zeal and Application, without giving themselves any further trouble to effectuate their desires, than that of doing these two things.

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The first of which was to Lull us asleep, and to take away from us all matter of Suspition of the mischief they were hatching against us; which they did by permiting some of our Publick Exercises of Religion, by giving way to our Building of some Churches, by setling Ministers in divers places to Baptize our Children, and by publishing several Arrests and Declarations, which did intimate to us, that we had reason to hope we should yet Subsist for some Years: Such was that Declaration, by which all Ministers were ordered to change their Churches every three years.

The other was to secure all the Sea-Ports of the Kingdom, so as none might make their escape, which was done by renewing the Antient Prohibitions of departing the Kingdom without leave, but with the addition of far more severe Penalties.

After these precautions thus taken, they thought themselves no longer oblig'd to keep any measures, but immediately lift up the hand, to give the last blow for our Ruine. The Intendants had order to represent to us, *That the King was resolved to suffer no other Religion in his Kingdom besides his own, and to Command us all in his Name, readily to Embrace the same, without allowing us any longer respite to consider what we had to do, than a few days, nay hours*; threatning us, *That if we continued obstinate, they would force us to it by the extremity of Rigour, and presently Executing these their Menaces, by filling our Houses with Souldiers, to whom we were to be left for a Prey, and who not content with entirely Ruining of us, should besides exercise upon our Persons all the Violence and Cruelty they could possibly devise*: And all this to overcome our Constancy and Perseverance.

Four Months are now past and gone, since they began to make use of this strange and horrible way of Converting People, worthy of, and well becoming its Inventors. The Country of *Bearn* was first set upon, as being one of the most considerable Out-parts of the Kingdom, to the end that this mischievous enterprise gaining strength in its passage, might soon after over-whelm, and as it were deluge all the other Provinces in the same Sea of the uttermost calamity. Monsieur *Foucaut* the Intendant, went himself in Person to all the places where we were in any number, and commanded all the Inhabitants that were of the Protestant Religion, under the Penalty of great amercements, to Assemble themselves in those places he appointed to them; where being accordingly met together, he charged them in the Kings Name to change their Religion, allowing them only a day

or two to diſpoſe themſelves for it; he told them, *That great numbers of Souldiers were at hand to compel thoſe that ſhould refuſe to yield a ready Obedience*; and this threatning of his being immediately followed by the Effect, as the Lightning is by Thunder, he fill'd the Houſes of all thoſe who abode conſtant in their reſolution to Live and Dye Faithful to their Lord and Maſter *Jeſus Chriſt*, with Souldiers, and Commands thoſe Inſolent Troops (fleſh'd with Blood and Slaughter) to give them the worſt Treatment they could poſſibly deviſe.

I ſhall not undertake, *Sir*, to give you a particular account of thoſe Exceſſes and Outrages theſe enraged Brutals committed in Executing the Orders they were charged with; The Relation would prove too tedious and doleful, it ſhall ſuffice me to tell you, that they did not forget any thing that was Inhumane, Barbarous, or Cruel, without having regard to any Condition, Sex or Age, they pull'd down and demoliſhed their Houſes, they ſpoil'd, daſh'd to pieces, and burnt their beſt Moveables and Houſhold-ſtuff, they bruiſed and beat to Death Venerable Old Men, they dragg'd Honourable Matrons to Maſs, without the leaſt pitty or reſpect, they bound and Fetter'd Innocent Perſons, as if they had been the moſt Infamous and Profligate Villains, they hung them up by their Feet, till they ſaw them ready to give up the Ghoſt, they took Red-hot Fire-ſhovels and held them cloſe to their bare Heads, and actually apply'd them to other parts of their Bodies, they Immur'd them within four Walls, where they let them Periſh for Hunger and Thirſt; and the conſtancy wherewith they ſuffer'd all theſe Torments, having had no other effect, but that of augmenting the Rage of theſe Furies, they never ceaſed Inventing new ways of pain and Torture, till their Inhumanity at length had got the Victory, and Triumphed over the Patience and Faith of theſe miſerable Wretches. Inſomuch that of all thoſe many numerous Aſſemblies we had in that Province, as that of *Pau*, *d' Arthes*, *de Navarre*, *&c.* there are ſcarcely left a ſmall number who either continue conſtant in deſpite of all theſe Cruelties, or elſe have made their eſcape into *Spain*, *Holland*, *England*, or elſewhere, leaving their Goods and Families for a Prey to theſe Mercileſs and Cruel Men.

Succeſs having thus far anſwered their expectation, they reſolved to looſe no time, but vigorouſly Proſecuting their work, they immediately turned their Thoughts and Arms towards *Montauban*; where the Intendant having Summoned the Citizens to appear before him,

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beſpeaks them much in the ſame Language, as was uſed to thoſe of *Bearne*, whereunto they having returned about the ſame Anſwer, he orders 4000 Men to enter the City, and makes them take up their Quarters, as at *Bearne*, only in the Houſes of *Proteſtants*, with expreſs Command to Treat them in like manner, as they had done thoſe of *Bearne*: and theſe Inhumane Wretches were ſo diligent and active in Executing theſe pittileſs Orders, that of 12 or 15000 Souls of which that Church did conſiſt, not above 20 or 30 Families are eſcaped, who in a doleful and forlorn condition wander up and down the Woods, and hide themſelves in Thickets. The Ruine of this Important place drew after it the deſolation of all the Churches about it, which were all Enveloped in the ſame common Calamity, as thoſe of *Realmont*, *Bourniquel*, *Negrepliſſe*, &c.

Yet was not the condition of the Churches in the Upper *Guienne* more Sad and Calamitous, than that of thoſe of the Lower *Guienne*, and of *Perigort*, which this horrible deluge hath likewiſe overwhelm'd. Mounſieur *Bouflers* and the Intendant having ſhared the Country between them, Mounſieur *de Bouflers* taking for his part *Agenois*, *Tonnein*, *Clerac*, with the adjoyning places; and the Intendant having taken upon him to reduce *Fleis*, *Monravel*, *Genſſac*, *Cartillon*, *Coutras*, *Libourne*, &c. The Troops which they Commanded, in the mean time carrying Deſolation to all the places they paſſed through, filling them with Mourning and Deſpair, and ſcattering Terror and Amazement amongſt all thoſe to whom they approached.

There were at the ſame time 17 Companies at Saint *Foy*, 15 at *Nerac*, and as many in proportion in all other parts; So that all places being fill'd with theſe Troops, accuſtom'd to Licentiouſneſs and Pillage, there is not any one of the ſaid places, where they have not left moſt dreadful marks of their Rage and Cruelty, having at laſt, by means of their Exquiſite Tortures, made all thoſe of our Religion ſubmit themſelves to the Communion of *Rome*.

But foraſmuch as *Bergerac* was moſt ſignally Famous for the long Tryals it had moſt Glorioufly endured, and that our Enemies were very ſenſible of what advantage it would be to the carrying on of their Deſign, to make themſelves Maſters there alſo, at any price whatſoever, they accordingly failed not to attempt the ſame with more Reſolution and Obſtinacy than any of the forementioned places.

This little Town had already for three Years together, with admirable Patience and Conſtancy, endured a Thouſand ill Treatments

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and Exactions from Souldiers, who had pick'd them to the very Bones: for beſides that, it was almoſt a continual paſſage for Souldiers; there were no leſs than 18 Troops of Horſe had their Winter Quarters there, who yet in all that time had only gain'd Three Converts, and they ſuch too as were maintain'd by the Alms of the Church.

But to return, The deſign being form'd to reduce this City, two Troops of Horſe are immediately ordered thither to obſerve the Inhabitants, and ſoon after 32 Companies of Foot enter the Town, Monſieur *Bouſſers* and the Intendant of the Province, with the Biſhops of *Agen* and *Perigueux*, and ſome other Perſons of Quality, render themſelves there at the ſame time, and ſend for 200 of the chiefeſt Citizens to appear before them, telling them, *That the Kings Expreſs Will and Pleaſure was, they ſhould all go to Maſs, and that in caſe of Diſobedience, they had order to compel them to it*: To which the Citizens Unanimouſly anſwered, *That their Eſtates were at the diſpoſe of his Majeſty, but that God alone was Lord of their Conſciences, and that they were reſolved to ſuffer to the utmoſt, rather than do any thing contrary to the motions of it.* Whereupon they were told, *That if they were ſo reſolved, they had nought elſe to do but to prepare themſelves to receive the Puniſhment their Obſtinacy and Diſobedience did deſerve*; and immediately 32 Companies more of Infantry and Cavalry enter the City (which, together with the 34 Companies beforementioned, were all Quartered with *Proteſtants*) with Expreſs Command not to ſpare any thing they had, and to exerciſe all manner of Violence upon the Perſons of thoſe that entertain'd them, until they ſhould have extorted a Promiſe from them, to do whatſoever was Commanded them.

Theſe Orders then being thus Executed, according to the deſires of thoſe who had given them, and theſe miſerable Victims of a Barbarous Military Fury, being reduc'd to the moſt deplorable and deſolate condition; they are again ſent for to the Town-houſe, and once more preſſed to change their Religion, and they anſwering with Tears in their Eyes, and with all the Reſpect, Humility, and Submiſſion imaginable, *That the matter required of them, was the only thing they could not do*, the extreameſt Rigour and Severity is denounc'd againſt them; and they preſently made good their Words, by ſending 34 more Companies into the City, which made up the full number of a hundred, who encouraging themſelves from their numbers, and flying like enraged Wolves upon theſe Innocent Sheep, did rend and worry them in ſuch a manner, as the ſole Relation cannot but ſtrike with Horror

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and Amazement. Whole Companies were ordered to Quarter with one Citizen, and Perſons whoſe whole Eſtate did not amount to 10000 Livres, were taxed at the rate of 150 Livres a day: when their Money is gone, they Sell their Houſhold-ſtuff, and ſell that for two pence, which hath coſt 60 Livres, they bind and fetter Father, Mother, Wife and Children: Four Souldiers continually ſtand at the door to hinder any from coming in to ſuccour or comfort them: they keep them in this condition, two, three, four, five, and ſix days, without either Meat, Drink, or Sleep; on one hand the Child cries with the Languiſhing accent of one ready to Dye, *Ah my Father! Ah my Mother! What ſhall I do? I muſt Dye, I can endure no longer*: The Wife on the other hand cries; *Alaſs! my Heart fails me, I Faint, I Dye*; Whilſt their cruel Tormentors are ſo far from being touch'd with Compaſſion, that from thence they take occaſion to preſs them afreſh, and to renew their Torments, frighting them with their Helliſh Menaces, accompanied with moſt execrable Oaths and Curſes; crying, *Dog, Bougre, What, wilt not thou be Converted? Wilt not thou be Obedient? Dog, Bougre, Thou muſt be Converted, we are ſent on purpoſe to Convert thee*: and the Clergy who are witneſſes of all theſe Cruelties, (with which they feaſt their Eyes) and of all their Infamous and abominable words, (which ought to cover them with Horror and Confuſion) make only a matter of Sport and Laughter of it.

Thus theſe miſerable Wretches, being neither ſuffered to Live nor to Dye, (for when they ſee them fainting away, they force them to take ſo much as to keep Body and Soul together) and ſeeing no other way for them to be delivered out of this Hell, in which they are continually Tormented, are fain at laſt to ſtoop under the unſupportable Burthen of theſe extremities: So that excepting only a few who ſaved themſelves by a timely Flight, preferring their Religion before all Temporal Poſſeſſions, all the reſt have been conſtrained to go to Maſs.

Neither is the Country any more exempt from theſe Calamities, than Towns and Cities, nor thoſe of the Nobility and Gentry, than Citizens. They ſend whole Companies of Souldiers into Gentlemens Houſes, who Treat them in the moſt outragious and violent manner conceivable, inſomuch that not a Soul can hope to eſcape, except it may be ſome few, who like the Believers of old, wander in Deſarts, and lodge in Dens and Caves of the Earth.

Furthermore I can assure you, that never was any greater consternation, than that which we are in here at present, the Army, we hear, is come very near us, and the Intendant is just now Arrived in this City; the greater part of the most considerable Merchants are either already gone, or casting about how best to make their escape, abandoning their Houses and Estates to their Enemies; and there are not wanting some Cowardly Spirits, who, to avoid the mischief they are preparing for us, have already promised to do whatsoever is required of them. In a word, nothing is seen or heard in these parts but Consternation, Weeping and Lamentation, there being scarce a Person of our Religion, who hath not his Heart pierced with the bittereſt Sorrows, and whose Countenance hath not the Lively Picture of Death Imprinted on it: and surely, if our Enemies Triumph in all this, their Triumph cannot likely be of any long continuance.

I confess I cannot perswade my self to entertain so good an opinion of them, as to think that ever they will be ashamed of these their doings, so Diametrically opposite to the Spirit of the Gospel, for I know the Gospel in their accounts passeth for a Fable: but this I dare averr, that this Method of theirs will infallibly lay waste the Kingdome, which, according to all appearance, is never like to recover of it, and so in time, they themselves will be made as sensible of these miseries, as others now are. Commerce is already in a manner wholly extinct, and there will need little less than a Miracle to recover it to its former State. What Protestant Merchants will henceforward be willing to engage themselves in Trade, either with persons without Faith, and who have so cowardly betray'd their Religion and Conscience, or with the Outrageous and Barbarous Persecuters of the Religion which they profess? and who by these courses declare openly and frankly, that it is their Principle, not to think themselves oblig'd to keep their word with Hereticks? And who are those, of what Religion soever, that will Negotiate with a State exhausted by Taxes and Subsidies, by Persecutions, by Barrenness and Dearth of several years continuance; full of a despairing people, and which infallibly will ere long be full of those that are proscrib'd, and be bathing in its own Blood.

And these miserable Wretches who have been deceived, by those who have told them, that it would never be impos'd upon them to abjure their Religion, and who are stupified by the extremity of their Sufferings, and the terror of their bloody and cruel Enemies, are wrapt

up

up in ſo deep an aſtoniſhment, as doth not permit them to be fully ſenſible of their Fall: but as ſoon as they ſhall recover themſelves, and remember that they could not embrace the Communion of *Rome*, without abſolutely renouncing the holy Religion they profeſſed, and when they ſhall make a full reflection upon the unhappy change they have been forced to make, then their Conſciences being awakened, and continually reproaching their faint-heartedneſs, will rend them with ſorrow and remorſe, and inflict torments upon them, equal to thoſe the Damned endure in Hell, and will make them endeavour to be delivered from this Anguiſh, and to find reſt in the conſtant profeſſion of that Truth, which they have ſo unhappily betray'd.

And on the other ſide, their Enemies will be loath to take the Lye at this time of day, and therefore will endeavour through fear of Puniſhments, to oblige them to ſtay in that Abyſs of horror, into which they have precipitated them: but becauſe all the Sufferings they can poſſibly threaten them with, will be no ways conſiderable when compared with thoſe Tortures their Conſciences have already Inflicted upon them, and wherewith they threaten them in caſe of a Relapſe, they will be conſtrained to drag them to the place of Execution, or elſe ſeek to rid themſelves of them all at once by a general Maſſacre, which many good Souls have ſo long deſired.

I hope, *Sir*, You will not be wanting in your moſt Earneſt Prayers to beg of God that he would be pleaſed to take pity of theſe miſerable Wretches, and make the Heart of our Soveraign to Relent towards us; that he would Convert thoſe who in their Blindneſs think they do him Service by putting us to Death, that he would cauſe his Voice to be heard by them from Heaven, as to St. *Paul*; *Saul, Saul, Why Perſecuteſt thou me?* and make the reſt the Examples of his Exemplary Juſtice; finally, that he would grant, that all thoſe who have denied him, being touched with a true Repentance, may with St. *Peter Go out, and Weep Bitterly.* I am,

SIR,

Yours,

An Extract of a Letter, containing ſome more Inſtances of the Cruel and Barbarous uſage of the Proteſtants in France.

BUt this, *Sir*, is not the thing which troubles me moſt at this time, there's another cauſe of my Grief, which is but too juſt, and even pierceth my Heart with Sorrow, and that is, the Cruel Perſecution which the Poor Proteſtants of *France* do ſuffer, amongſt whom I have ſo many near and dear Relations: the Torments they are put to, are almoſt Incredible, and the Heavenly Courage wherewith ſome of them are ſtrengthned by their great Captain and Leader to undergo them, is no leſs amazing and wonderful; I ſhall give for Inſtance one or two of theſe Champions, that by them you may judge of the reſt.

A Young Woman was brought before the Council in order to oblige her to abjure the Truth of the Goſpel, which ſhe boldly and manfully refuſing, was commanded back again to Priſon, where they ſhaved her Head, and ſing'd off the Hair of her Privities, and having ſtript her Stark-Naked, in this manner led her throngh the Streets of the City, where many a blow was given her, and Stones flung at her. After this, they ſet her up to the Neck in a Tub full of Water, where after ſhe had been for a while, they took her out, and put upon her a ſhift dipt in Wine, which as it dry'd, and ſtuck to her Sore and Bruiſed Body, they ſnatch'd off again, and then had another ready, dipt in Wine, to clap upon her, this they repeated ſix ſeveral times; and when by this Inhumane uſage her Body was become very Raw and Tender, they demanded of her, *Whether ſhe did not now find her ſelf diſpoſed to Embrace the Catholick Faith?* for ſo they are pleaſed to term their Religion: but ſhe being ſtrengthned by the Spirit and Love of him, for whoſe Names ſake ſhe ſuffered all theſe Extremities, undauntedly anſwered, *That ſhe had before declared her Reſolution to them, which ſhe would never alter; and that though they had her Body in their Power, ſhe was reſolved not to yield her Soul to them, but keep it pure and undefiled for her Heavenly Lover, as knowing that a little while would put an end to all her Sufferings, and give a beginning*

beginning to her Enjoyment of Everlaſting Bliſs: Which words of hers, adding Fuel to their Rage, who now deſpaired of making her a Convert, they took and faſtned her by her Feet, to ſomething that ſerved the turn of a Gibbet, and there let her Hang in that Ignominious poſture with her Head downwards, till ſhe expired.

The other Perſon I would Inſtance in, and whom I pity the more, becauſe (for ought I know) he may yet Survive, and ſtill continue under the Tormentors hands, is an Old Man, who having for a great while been kept cloſe Priſoner (upon the ſame account as the former) in a deep Dungeon, where his Companions were Darkneſs and Horror, and filthy creeping things, was brought before his Judges with Vermine and Snails crawling upon his Mouldred Garment, who ſeeing him in that Loathſome condition, ſaid to him, *How now Old Man, does not your Heart begin to Relent? and are not you willing to Abjure your Hereſie?* To which he anſwered; *As for Hereſie, I profeſs none; but if by that Word you mean my Religion, you may aſſure your ſelves, that as I have thus long Lived, ſo I hope, and am reſolved by the Grace of God to Dye in it:* With which anſwer they being little pleaſed, but furiouſly Incenſed, beſpoke him in a rougher Tone: *Doſt thou not ſee that the Worms are about to Devour thee? Well, ſince thou art ſo reſolved, we will ſend thee back again, to the Loathſome place from whence thou cameſt, that they may make an end of thee, and conſume thy Obdurate Heart*; to which he reply'd, with the words of the Holy Patient *Job*; *Novi poſtquam vermes conſoderint (Corpus) iſtud, in carne mea me viſurum eſſe Deum. I know that after Worms have Eaten this Body, that in my Fleſh I ſhall ſee God*; and having ſo ſaid, he was ſent back to his Loathſome dark abode, where if he be ſtill, I pray God to give him Patience and ſtrength to hold out to the end, that ſo he may obtain the Crown of Life.

I ſhould be too tedious in giving you all the particulars of their Cruelty, and of the Sufferings of the *Proteſtants*, yet I cannot well forbear acquainting you with what lately I am moſt credibly Inform'd off, which take as follows; Some *Dragoons* who were Quartered with a Perſon, whom they could by no means oblige to Renounce his Religion, upon a time when they had well fill'd themſelves with Wine, and broke their Glaſſes at every Health they drank, and ſo fill'd the Floor where they were with the Fragments, and by often walking over, and treading upon them, reduced them to leſſer pieces and Fractions, and being now in a Merry humour, they muſt

needs go to Dance, and told their Hoſt that he muſt be one of the Company, but withal, that he muſt firſt pull off his Stockings and Shoes, that he might moove the more nimbly; in a word, they forc'd him to Dance with them bare-footed upon the ſharp points of Glaſs, which when they had continued ſo long as they were able to keep him on his Legs, they laid him down on a Bed, and a while after ſtript him Stark-Naked, and roled his Body from one end of the Room to the other upon the ſharp Glaſs, as before-mentioned, which having done, till his Skin was ſtuck full of the ſaid little Fragments, they returned him again to his Bed, and ſent for a Chirurgeon, to take out all the ſaid pieces of Glaſs out of his Body, which you may eaſily conceive could not be done without frequent Inciſions, and horrible and moſt extream pain. Another Perſon being likewiſe troubled with the unwelcome Company of theſe *Dragoons*, and having ſuffered extreamly at their hands, without the expected ſucceſs of his Converſion, one of them on a time looking earneſtly upon him, told him, *That he diſfigured himſelf with letting his Beard grow ſo long*; but he anſwering, *That they were the cauſe of it, who would not let him ſtir out of door, for to go to the Barber*; the Dragoon reply'd, *I can do that for you as well as the Barber*, and with that told him, *he muſt needs try his Skill upon him*, and ſo fell to work, but inſtead of ſhaving him, flea'd all the Skin off his Face: one of his Companions coming in at the cry of this poor Sufferer, and ſeeing what he had done, ſeemingly blam'd him for it, and ſaid, *He was a Bungler*, and then to his Hoſt, *Come your Hair wants Cutting too, and you ſhall ſee I will do it much better than he hath ſhav'd you:* and thereupon begins in a moſt Cruel manner, to pluck the Hair, Skin and all, off his Head, and flea'd that as the other had done his Chin. Thus making a Sport and Merriment of the extream Suffering of theſe miſerable Wretches.

By theſe Inhumane, and more than Barbarous means, it is that they endeavour to overcome the moſt reſolved Patience, and to drive People to deſpair and Faint-heartedneſs, by their more then Deviliſh Inventions. They refuſe to give them Death, which they deſire, and only keep them alive to Torment them, ſo long till they have Vanquiſh'd their Perſeverance, for the Names of Martyrs and Rebels are equally odious to their Enemies, who tell them, *That the King will have Obedient Subjects, but neither Martyrs nor Rebels, and that they have received Orders to Convert them, but not to Kill them.*

Sir, I beg your Pardon for having ſo long Entertain'd you with theſe more then Tragical Paſſages, and that you would not be wanting to recommend the condition of theſe Poor, Deſtitute, Afflicted, and Tortured Perſons, to the Bowels of Compaſſion of our Heavenly Father, that he would be pleaſed not to ſuffer them to be Tempted above what he ſhall give them Grace to bear; which is,

The Hearty Prayer of,

Your Faithful Friend,

T. G.

The Profeſſion of the Catholick, Apoſtolick, and Roman Faith, *which the Revolting* Proteſtants *in* France *are to Subſcribe and Swear to.*

IN the Name of the Father, Son, and Holy Ghoſt, *Amen.* I Believe and Confeſs with a firm Faith, all and every thing and things contained in the Creed which is uſed by the Holy Church of *Rome*, *viz.* I receive and embrace moſt ſincerely the Apoſtolick and Eccleſiaſtical Traditions, and other obſervances of the ſaid Church. In like manner I receive the Scriptures, but in the ſame ſenſe as the ſaid Mother Church hath, and doth now underſtand and Expound the ſame, for whom and to whom it only doth belong to judge of the Interpretation of the Sacred Scriptures; and I will never take them, nor underſtand them otherwiſe

therwiſe than according to the unanimous conſent of the Fathers.

I profeſs that there be truly and properly ſeven Sacraments of the New Law, inſtituted by our Lord Jeſus Chriſt, and neceſſary for the Salvation of Mankind, altho not equally needful for every one, *viz.* *Baptiſm*, *Confirmation*, the *Euchariſt*, *Penance*, *Extream Unction*, *Orders* and *Marriage*; and that they do confer Grace; and that *Baptiſm* and *Orders* may not be reiterated without Sacriledge: I receive and admit alſo the Ceremonies received and approved by the Catholick Church in the ſolemn adminiſtration of the forementioned Sacraments.

I receive and embrace all and every thing and things which have been determined concerning Original Sin and Juſtification by the holy Council of *Trent*.

I likewiſe profeſs, that in the *Maſs* there is offered up to God, a true, proper, and propitiatory Sacrifice for the Living and Dead; and that in the holy Sacrament of the *Euchariſt*, there is *truly*, *really*, *and ſubſtantially*, *the Body and Blood*, *together with the Soul and Divinity of the Lord Jeſus Chriſt*; and that in it there is made a change of the whole ſubſtance of the Bread into his Body, and of the whole ſubſtance of the Wine into his Blood, which change the Catholick Church calls *Tranſubſtantiation*. I confeſs alſo, that under one only of theſe two Elements, whole Chriſt and the true Sacrament is received.

I conſtantly believe and affirm, that there is a Purgatory, and that the Soûls there detained, are relieved by the Suffrages of the Faithful.

In like manner, I believe that the Saints reigning in Glory with Jeſus Chriſt, are to be Worſhipped and Invocated by us, and that they offer up Prayers to God for us, and that their Reliques ought to be honoured.

Moreover, I do moſt ſtedfaſtly avow, that the Images of Jeſus Chriſt, of the Bleſſed Virgin, the Mother of God, and of other Saints, ought to be kept and retained, and that due Honour and Veneration muſt be yielded unto them.

Alſo I do affirm, that the power of Indulgence was left to the Church by Chriſt Jeſus, and that the uſe thereof is very beneficial to Chriſtians.

I do acknowledge the holy Catholick, Apoſtolick, and Roman Church, to be the Mother and Miſtreſs of all other Churches; and I profeſs and ſwear true obedience to the *Pope of* Rome, *Succeſſor of the Bleſſed St.* Peter, *Prince of the Apoſtles, and Vicar of Jeſus Chriſt.*

In like manner I own and profeſs, without doubting, all other things left defined and declared by the holy Canons and General Councils, eſpecially by the moſt holy Council of *Trent*; and withal, I do condemn, reject, and hold for accurſed, all things that are contrary thereto; and all thoſe Hereſies which have been condemned, rejected, and accurſed by the Church.

And

And then ſwearing upon the Book of the Goſpel, the party recanting muſt ſay: *I Promiſe, Vow, and Swear, and moſt conſtantly Profeſs, by Gods aſſiſtance, to keep entirely and inviolably, unto Death, this ſelf ſame* Catholick and Apoſtolick Faith, out of which no perſon can be Saved; *and this I do moſt truly and willingly profeſs, and that I will to the utmoſt of my Power, endeavour that it may be maintain'd and upheld as far as any ways belong to my charge; ſo help me God and the holy Virgin.*

The Certificate which the party Recanting is to leave with the Prieſt, before whom he makes his Abjuration.

I N. N. of the Parish of N. do Certifie all whom it may Concern, That having acknowledged the Falſneſs of the pretended Reformed, and the Truth of the Catholick Religion, of my own Free-will, without any Compulſion, I have accordingly made Profeſſion of the ſaid Catholick and Roman Religion in the Church of N. in the hands of N. N. In teſtimony of the Truth whereof, I have Signed this Act in the preſence of the Witneſſes whoſe Names are under Written, this ..... day of the Month of the ..... year of the Reign of our Soveraign Lord the King, and of our Redemption.....

A Declaration of the Elector of Brandenburg, *in Favour of the* French Proteſtants *who ſhall ſettle themſelves in any of His Dominions.*

We *Frederick William* by the Grace of God Marqueſs of *Brandenburg*, Arch-Chamberlain, and Prince Elector of the *Holy Empire*; Duke of *Pruſſia*, *Magdeburg*, *Juilliers*, *Cleves*, *Bergen*, *Stettin*, *Pomerania*, of the *Caſſubes*, *Vandals*, and *Sileſia*, of *Croſne* and *Jagerndorff*, Burg-grave, of *Noremberg*; Prince of *Halberſtadt*, *Minde* and *Camin*; Earl of *Hohenzollern*, of the *Mark* and *Ravensberg*; Lord of *Ravenſtein*, *Lawneburg*, and *Butow*, do declare and make known to all to whom theſe Preſents ſhall come.

THat whereas the Perſecutions and Rigorous proceedings which have been carried on for ſome time in *France*, againſt thoſe of the Reformed Religion, have forced many Families to leave that Kingdom, and to ſeek for a Settlement elſewhere, in ſtrange and Forreign Countries; We have been willing, being touched with that juſt Compaſſion, we are bound to have for thoſe who ſuffer for the Goſpel, and the Purity of that Faith, We profeſs, together with them, by this preſent Declaration, Signed with our own hand, to offer to the ſaid Proteſtants a ſure and free Retreat in all the Countries and Provinces under Our Dominion, and withal to declare the ſeveral Rights, Immunities, and Priviledges, which we are willing they ſhall enjoy there, in order to the Relieving and eaſing them in ſome meaſure of the burthen of thoſe Calamities, wherewith it hath pleaſed the Divine Providence to afflict ſo conſiderable a part of his Church.

I.

To the end that all those who shall resolve to settle themselves in any of our Dominions, may with the more ease and convenience Transport themselves thither, we have given Order to our Envoy extradinary with the States General of the United Provinces, *Sieur Dieft*, and to our Commissary in the City of *Amsterdam*, *Sieur Romswinkel*, at our charge, to furnish all those of the said Religion (who shall address themselves unto them) with what Vessels and Provisions they shall stand in need of, for the Transportation of themselves, their Goods and Families from *Holland* to the City of *Hamburg*; where then our Counsellor and Resident for the Circle of the Lower *Saxony*, *Sieur Guerick*, shall furnish them with all conveniencies they may stand in need of, to convey them further, to whatsoever City or Province they shall think fit to pitch upon for the place of their Abode.

II.

Those who shall come from the parts of *France* about *Sedan*, as from *Champagne*, *Lorain*, *Burgundy*, or from any of the Southern Provinces of that Kingdom, and who think it not convenient to pass through *Holland*, may betake themselves to the City *Frankfort* upon *Maine*, and there address themselves to *Sieur Merain*, our Counsellor and Agent in the said City, or in the City of *Cologne* to *Sieur Lely* our Agent, to whom we have also given Command to furnish them with Money, Passports, and Boats, in order to the carrying them down the River *Rhine*, to our Dutchy of *Cleves* and *Mark*; or in case they shall desire to go further up in our Dominions, our said Ministers and Officers shall furnish them with Address and conveniencies for to Arrive at those several respective places.

III.

And forasmuch as the said our Provinces are stored with all sorts of conveniencies and commodities, not only for the necessity of Living, but also for Manufactures, Commerce and Trade by Sea and by Land, those who are willing to settle themselves in any of our said Provinces, may choose such place, as they please in the Country of *Cleve*, *Mark*, *Ravensberg* and *Minde*, or in those of *Magdeburg*, *Halberstadt*, *Brandenburg*, *Pomerania*, and *Prussia*. And forasmuch as we conceive that in our Electoral *Marquisate*, the Cities *Stendel*, *Werbe*, *Rathenow*, *Brandenburg* and *Frankfort*; and in the Countrey of *Magdeburg*, the

Cities

Cities of *Magdenburg*, *Halle*, and *Calbe*; and in *Prussia*, the City of *Konigsberg* will be most commodious, as well for the great abundance of all necessaries of Life, which may be had there at cheap Rates; as for the convenience of Trade and Traffick, we have given charge that as soon as any of the said *French Protestants* shall arrive in any of the said Cities, they shall be kindly received, and agreed with about all those things which shall be thought needful for their Settlement. And for the rest, leaving them at their full Liberty to dispose of themselves in whatsoever City or Province they shall judge most commodious and best suiting with their occasions.

IV.

All the Goods, Houshold-stuff, Merchandise and Commodities which they shall bring along with them, shall not be lyable to any Custome or Impost, but shall be wholly exempt from all Charges and Impositions of what Name or Nature soever they may be.

V.

And in case that in any of the Cities, Towns, or Villages where the said Persons of the Reformed Religion do intend to settle themselves, there be found any Ruinous and decay'd Houses, or such as stand empty, and which the Proprietors are not in a condition to Repair, we will cause the same to be Assigned to them, the said *French* Protestants, as their Propriety, and to their Heirs for ever; and shall content the present Proprietors according to the Value of the said Houses, and shall wholly free the same from all Charges, to which the same might stand engaged, whether by Mortgage, Debts, or any other way whatsoever. Furthermore, our will is, that they be furnished with Timber, Quick-Lime, Stones, Bricks, and other materials, they may stand in need of for the Repairing of whatsoever is decay'd or Ruinous in any of the said Houses, which shall for six years be exempt from all sorts of Impositions, Free-Quarter, and all other charges whatsoever, neither shall the said *French*, during the said time of six years, be lyable to any payments whatsoever, but what are chargeable upon things of daily consumption.

VI.

In Cities or elsewhere, where convenient places shall be found, for to build Houses, those of the Reformed Religion, who shall make

their Retreat into our Dominions, ſhall be fully Authorized and Impowered to take Poſſeſſion of the ſame, for themſelves and their Heirs after them, together with all the Gardens, Fields, and Paſture Grounds belonging to the ſame, without being oblig'd to pay any of the dues and charges with which the ſaid places or their dependances may be Incumbred. Moreover, for the facilitating their Building in any of the ſaid place, we will cauſe them to be furniſhed with all the materials they ſhall ſtand in need of; and will over and above allow them Ten Years of Exemption, during which they ſhall not be lyable to any other charges or payments, beſides the dues charged upon things of daily ſpending. And furthermore, foraſmuch as our intent is, to make their Settlement in our Dominions the moſt eaſie and commodious for them that may be; we have given Command to our Magiſtrates and other Officers in the ſaid Provinces, to make enquiry in every City for Houſes that are to be Lett, into which it ſhall be free for the ſaid *French* to enter, and take up their Lodging as ſoon as they ſhall Arrive; and do promiſe to pay for them and their Families for four Years, the Rent of the ſaid Houſes, provided that they engage themſelves, within the ſaid term, to build in ſuch places as ſhall be aſſigned to them, in manner, and upon condition as aforeſaid.

VII.

As ſoon as they ſhall have taken up their Habitation in any City or Town of our Dominions, they ſhall immediately be made Free of the place, as alſo of that particular Corporation, which by their Trade or Profeſſion they belong to, and ſhall enjoy the ſelf ſame Rights and Priviledges, which the Citizens, Burgeſſes, and Freemen of the ſaid places or Corporations do enjoy, and that without being obliged to pay any thing for the ſaid Freedome, and without being lyable to the Law of Eſcheatage, or any other of what Nature ſoever they may be, which in other Countries are in force againſt Strangers; but ſhall be look'd upon, and Treated upon all accounts, in the ſame manner, as our own Natural Subjects.

VIII.

All thoſe who are willing to undertake and Eſtabliſh any Manufactures, whether of Cloath, Stuffs, Hats, or any other whatſoever, ſhall not only be furniſhed with all the Priviledges, Pattents, and Franchiſes, which they can wiſh for, or deſire; but moreover we will take

take care that they be assisted with Moneys, and such other Provisions and Necessaries as shall be thought fit to promote and make their undertaking successful.

IX.

To Countreymen and others who are willing to settle themselves in the Countrey, we will cause a certain extent of Ground to be allotted for them to Till and cultivate, and give Orders for their being assisted and furnished with all things necessary for their Subsistence, at the beginning of their settlement, in like manner as we have done to a considerable number of *Swiss*-Families, who are come to dwell in our Dominions.

X.

And as for any business of Law, or matter of difference which may arise amongst those of the Reformed Religion, we do grant and allow that in those Cities where any considerable number of *French* Families shall be settled, they be authorized to choose one from amongst themselves, who shall have full power to decide the said differences in a friendly way, without any formality of Law whatsoever: and in case any differences shall arise between the *Germans* and the said *French*, that then the said differences shall be decided joyntly by the Magistrate of the Place, and by the Person whom the *French* shall have Chosen for that purpose from amongst themselves. And the same shall be done when the differences of *Frenchmen*, amongst themselves, cannot be accomodated in the forementioned friendly way, by the Person thereto by them Elected.

XI.

In any City where any numbers of *French* shall settle themselves, we will maintain a Minister, and appoint a convenient place for the Publick Exercise of Religion in the *French* Tongue, according to the Custome, and with the same Ceremonies which are in use amongst the Reformed in *France*.

XII.

And forasmuch as such of the Nobility of *France* who heretofore have put themselves under our Protection, and entered into our Service, do actually enjoy the same Honours, Dignities, and Immunities with those of the Countrey; and that there are many found amongst them, who have been raised to the chief Places and Charges of Our Court, and Command over our Forces, we are ready and willing to continue the same Favour to those of the said Nobility, who for time

to

to come shall settle themselves in our Dominions, by bestowing upon them the several Charges, Honours and Dignities they shall be found fitted for. And in case they shall purchase any Mannors or Lordships, they shall possess them with all the Rights, Prerogatives, and Immunities, which the Nobility of our own Dominions do of Right enjoy.

XIII.

All these Priviledges and Advantages forementioned, shall not only be extended to those *French* of the Reformed Religion who shall Arrive in our Dominions (in order to their Setling there) after the Date of this Declaration, but also to those, who before the date hereof, have setled themselves in our Countries, provided they have been forced to leave *France* upon account of their Religion; they of the *Romish* Profession being wholly excluded from any part or share therein.

XIV.

In every one of Our Provinces, Dutchies, and Principalities, We shall appoint and Establish certain Commissioners, to whom the *French* of the Reformed Religion, may have Recourse and Address themselves upon all occasions of need, and this not only at the beginning of their Settlement, but also afterwards. And all Governours and Magistrates of our Provinces and Territories, shall have order by Vertue of these Presents, as well as by other particular Commands, we shall Issue forth, to take the said Persons of the Reformed Religion into their Protection, and to maintain them in all the Priviledges here before-mentioned, and not suffer the least hurt or injury to be done unto them, but rather all manner of Favour, Aide and Assistance.

Given at Postdam,
Octob. 26. 1685.

Signed.

Frederick William.

Kind

Kind Reader,

BEcauſe in the Edict of the *French* King, the perpetual and irrevocable Edict of *Nantes* is recall'd and aboliſhed, I thought fit (becauſe the whole Edict would be too long to be inſerted here) to give you ſome paſſages of the Prefatory part of it, whereby it may appear what ſtreſs was laid on it by *Henry* the IV. (called the Great) Grandfather to the preſent *French* King, and how much he judged the exact maintaining of it would conduce to the Settlement, Peace, and Proſperity of his Kingdom.

—"Now it hath pleaſed God to give us a beginning of enjoying ſome Reſt, we think we cannot employ our ſelves better, than to apply to that which may tend to the Service and Glory of his holy Name, and to provide that he may be Adored and Prayed to by all our Subjects; and if it hath not yet pleaſed him to permit it to be in one and the ſame Form of Religion, that it may at the leaſt be with one and the ſame Intention, and with ſuch Rules, that may prevent amongſt them all Troubles and Tumults; and that we and this Kingdom may always conſerve the glorious Title of **Moſt Chriſtian**, and by the ſame means take away the Cauſe of Miſchief and Trouble, which may happen from the actions of Religion, which of all others are moſt prevalent and penetrating. For this cauſe, acknowledging this affair to be of the greateſt Importance, and worthy of the beſt conſideration, after having conſidered the Papers of Complaints of our Catholick Subjects, and having alſo permitted to our Subjects of the Reformed Religion, to aſſemble themſelves by Deputies for framing their Complaints, and making a Collection of all their Remonſtrances, and having thereupon conferred divers times with them, we have upon the whole judged it neceſſary, to give to all our ſaid Subjects one General Law, clear, plain, and abſolute, by which they ſhall be regulated in all differences, which have heretofore riſen among them, or which may riſe hereafter, where-

" wherewith the one and the other may be contented, having " had no other regard in this deliberation, than ſolely the Zeal " we have to the Service of God, praying that he would hence- " forward grant to all our Subjects a Durable and Eſtabliſhed " Peace: And we implore and expect from his Divine Bounty " the ſame Protection and Favour he hath always beſtowed up- " on this Kingdom from our Birth, and that he would give our " ſaid Subjects the Grace to underſtand, that in obſervation of " this our Ordinance, conſiſteth (next to their Duty towards " God and us) the principal Foundation of their Union, Con- " cord, Tranquility, Reſt, and the Re-eſtabliſhment of this E- " ſtate in its firſt Splendor, Opulency and Strength, as on our " part we promiſe all to be exactly obſerved, without ſuffering " any contravention. And for theſe cauſes, having with the ad- " vice of the Princes of our Blood, other Princes and Officers of " our Crown, and other great and eminent Perſons of our Coun- " cil of State, well and diligently weighed and conſidered all " this Affair; We have by this Edict or Statute, perpetual and " irrevocable Said, Declared, and Ordained, *&c.*—

FINIS.